4587

A PINDARICK

ODE,

On the Resurrection of our SAVIOUR

JESUS CHRIST,

ON

EASTER-SUNDAY.

Δεῖ τον ὑϊὸν τȣ̃ ἀνθρώπȣ παραδοθῆναι εἰσ χεῖρασ τών
Ἀνθρώπων ἁμαρτωλῶν, και ϛαυρωθῆναι και τῇ
Τριτῃ ἡμέρᾳ ἀναϛῆναι. Evang. Sec. San. Luc. Cap. 24. ver. 7.

DUBLIN:

Printed by S. POWELL, for T. BENSON, at *Shakespear's* Head in *Castle street*, MDCCXXVIII.

A PINDARICK

ODE,

On the Redemption of our SAVIOUR

JESUS CHRIST.

BRITISH MUSEUM

Etang. Sec. San. Luc. Cap. 24. ver. 7.

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A PINDARICK
ODE, &c.

I.

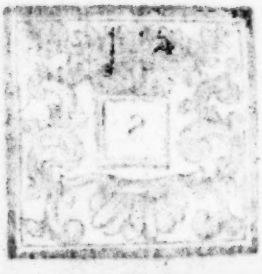
SING all ye sacred heavenly Choir,
What Love and Worship can inspire;
Let ev'ry Lay
Be solemn as the joyful Day,
In Heavenly Consort raise,
Your great Creator's Praise;
Let his eternal Fame dwell on your Tongue,
His Mercy always be your Song.

The God and King of all above,
The God of Peace, the God of Love:
Let all the spangl'd Convex ring,
With hailing *Israel*'s sacred King;

Let

Let Earth Part of the Conſort bear,
Attending each celeſtial Strain,
Re-eccho back again,
A God! a God! a God is near!
Let Trumpets the Salvation tell,
How for our Sins our Maker fell,
Whoſe Suff'rings our Offences ſcreen;
Let Shouts of Joy awake the Dead,
And rouze them from their earthly Bed;
Tell them the Serpent's croſt,
And Man's redeem'd that otherwiſe had been
For ever! ever! ever loſt!

2.



See! See! all Nature's grown ſerene,
For Man's loſt Innocence is found again;
The Air's diſſolv'd in Melody,
Soft Accents fill the charm'd Skie;
* *Sharon* does it's Breaſt diſcloſe,
And pours forth Incenſe from it's Roſe,

* In the ſecond chap. and firſt verſe of his Canticle, Solomon hints at Chriſt, and calls him the Roſe of Sharon and the Lilly of the Valley.

The

The feather's Choir mov'd by the Holy-Day,
Warble from ev'ry Spray,
He dy'd, but roſe again to juſtifie
That Man ſo dearly bought, ſhou'd never die,
-------To all Eternity.
Life triumphant ſoars on high,
And with Salvation fills the Skie;
Salvation's found, the Angels cry,
The Hills, the Woods, the Floods reply,
Salvation's found! Salvation's nigh!

3.

Great myſterious God and Man!
Who can all thy Mercies ſcan?
Who coud'ſt leave the Bliſs of Heaven,
And all Humanity's Afflictions wear?
Afflictions whoſe oppreſſive Load,
Nothing leſs than Man and God,
With Fortitude divine cou'd bear;
To thy Name all Praiſe be given,
Thy Name! to which each knee ſhall bend and all the World revere.

Thy

4.

Thy ſoft Compaſſion who can tell?
Who did'ſt deign
With ſinful Man,
In all the Woes of Fleſh to dwell,
Subduing and ſubdu'd, did'ſt conquer and were conquer'd by the
See the God of Paradiſe [† Pow'rs of Hell.
Deſcending from the bliſsful Skies,
In Fleſh Divinity is veil'd,
He comes to die by Man, he came to ſave;
He ſheds his Blood that with it may be heal'd
The Wound that *Adam* gave:
To the envious *Jews* he's given,
Man betrays the God of Heaven;
Guiltleſs he's condemn'd by all,
And th' only Innocent muſt fall:
Groaning on the Croſs he lies,
To the God of Joys he cries,
His *Eli Lama* fills the Skies,

† By this Expreſſion is meant the Jews, the Enemies and Executioners of Jeſus Chriſt.

Till overcome with Agonies,
He dies! He dies!
We sinn'd, he fell our Sacrifice,
He dy'd but rose again to justifie,
That Man so dearly bought shou'd never die,
To all Eternity.

5.

Hark! Shouting Joy the Heaven rends,
The Son of God and Man ascends,
He's gone up with a § merry Sound
To be for ever crown'd:
The King of Earth, the King of Heaven,
To whom all Pow'r and Might is given,
Then to the Throne of Heavenly Grace
In thankful Hymns of solemn Praise,
Let us all our Voices raise,
Let's with our Prayers,
Mix such prevailing Tears,
As may the Heavenly Wrath appease,

§ The Word merry wou'd indeed seem too ludicrous here were it not that the very Expression is to be met in one of the Psalms.

Let this be our Desire :
Lord ! our dull frozen Souls inspire
And purge with thy celestial Fite ;
Be all our Sins an Off'ring to its Flame,
Spare and redeem thy sinful Creature Man,
Nor let the *, Lamb have shed his Blood in vain;
Then may we in thy sacred Choir,
For ever bless, for ever praise thy Name.

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*, The Lamb is the Term us'd in the Apocalipsis to signifie Christ in his Innocence and Love to Mankind.

F I N I S.

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